## RELIGIOUS INTELLIGENCE.

Programme of Services To-Day.

CHAT BY THE WAY.

The Baptist National Convention.

Ministerial Movements-Synagogue Worship.

In thee Free Baptist Church this morning the Rev. well will preach on "Importunate Prayer" and in the evening on "The New Creature."

Dr. Bridgman will preach this morning and evening in Madison Avenue Baptist Church.
"The Beginning and the End" will be contrasted morning by Rov. George H. Hepworth in the

Church of the Disciples. "Contentment" will be considered by Mr. Hepworth in the evening. Mrs. Van Cott will lecture in Second Street Method-ist Episcopal Church to-morrow evening.

in Madison Avenue Reformed Church.
"Thoughts Suggested by Decoration Day" will be

uttered by Rev. William Lloyd this morning in Madison Avenue Presbyterian Church. In the evening the dramatic scenes of the Bible. Preaching at the usual hours to-day in the New

York Presbyterian Church by Rev. W. W. Page. Rev. F. M. Van Slyke preaches at the usual hours

to-day in the Pilgrim Baptist Church.

The Protestant Episcopal Missionary Society for Seamen will hold its thirty-fourth anniversary this evening in St. Bartholomew's Church, where Rev. Frederick Courtney will preach the sermon.

Dr. C. H. Fowler will preach in St. Luke's Methodis Episcopal Church this morning and evening. "The Bible the Prophet of Science" will be discussed in the evening.
Dr. H. W. Knapp preaches this morning and even-

ing in Laight Street Baptist Church.

Rev. R. B. Keisay, of Brooklyn, will preach this morning and Rev. S. J. Koapp this evening in Stanton.

Street Baptist Church. In Sixth Avenue Reformed Church Rev. W. B. Mer-

ritt will preach at the usual hours to-day. In the Seventh Presbyterian Church Rev. H. T. Hunter will minister this morning and evening. Services will be held to-day at the usual hours in

the Union Evangelistic Tent, on Seventh avenue and In St. James' Methodist Episcopal Church Rev. W.

R. Davis will preach this evening on "Forgiving and Forgetting." Preaching in the morning also,
The People's Church in West Twenty-ninth street will be served to-day by Rev. Henry C. Cronin. "Growth in Grace" will be encouraged by Rev. R. B. Hull this morning, and "The Handwriting on the all" will be explained this evening to the Tabernacie

In Westminster Presbyterian Church Rev. W. W. Attorbury and Rov. Alex. McKelvey will occupy the pulpit to-day.
In Twenty-fourth Street Methodist Episcopal

Church Rev. B. H. Burch will preach this morning on Finding Fault with the Almighty," and this evening on "The Religion of Moses."

Rev. W. P. Abbott will minister to Thirtieth Street Methodist Episcopal Church at the usual hours to-

from the Body" will be discussed in Willett Street Methodist Episcopal Church to-day by Rov. J. E.

Methodist Episcopal Church this morning by Dr. Brook. In the evening Rev. J. E. Cookman will preach. Dr. Armitage will deliver the second sermon "Conserning Josus as a Poet," this morning, in Fifth Avenue Bapust Church, and in the evening will disluss "Apostolic Burden and Desire."

Dr. J. B. Simmons preaches at the usual hours to-

day in Trinity Baptist Church.
Rev. W. W. Newell, D. D., and Rev. J. A. Saxton will occupy the pulpit of Allen Street Presbyterian

Preaching in Washington Square Methodist Episcopal Church this morning by Dr. J. E. King and in the ventng by Dr. J. M. King on "The Young Man." fourth Street Reformed Church this morning by Rov.

Carlos Mariyn. The anniversary of the Young Peo ple's As-ociation will be held in the evening.

Mr. S. T. Williams and Rev. W. Humpstone will preach at the usual bours to-day in Grand Union Hall.

At the American Temperance Union in Cooper In-stitute this afternoon Mrs. M. Fletcher will speak on "Ethical and Industrial Elecati n" and Rev. C. S.

Blackwell will deliver a farewell address. The Blue Ribbon Temperance Union in Tammany Hall this atternoon will be addressed by General Crooks, C. C. Leigh, James Mor.on and B. F. Bowen,

At the Church of the Holy Apostles this evening Rev. Arthur Brooks, of the Church of the Incarnation.

At Spring Street Presbyterian Caurch Rev. A. H. Moment will preach this A. M. on "The Lord Hardened Pharaoh's Heart," and in the evening on "Pho Golden Image and the Burning Furnace." At Chickering Hall this afternoon Rev. S. Colcord will preach on "None Cast Out o

"Good in All Things" and the "Parable of the Leaven" will be considered by Rev. W. N. Searles to-day in the Free Tabernacle Methodist Episcopal Church. In Bleecker Street Universalist Church Rev. E. C.

Sweetser will follow Dr. Ewer this morning and in It so, what then?" Mr. Sweetser will preach in the

"Northern and Southern Dead" will be cult this morning by Dr. Talmage in the Brooklyn Taber-Preaching also in the evening. Rev. W. J. Tucker, D. D., and Rev. James Marshall

will speak on "Christian Work among Workingmen" In Canal Street Presbyterian Church Rev. A. Mc-

Kelvey will preach this morning and afternoon. Rev. Norman Seaver, D. D., of Syracuse, N. Y., will preach in Clinton Street Presbyterian Church rooklyn, this morning and evening. The Central Baptist Church will receive the minis

trations of Rev. Dr. Herr to-day as usual.

The Yorkwile Young Men's Christian Association will give its closing service of song this afternoon and Dr. Thomas D. Anderson will deliver an address. Dr. Surpman will minister to Christ Church to-day

at the usual bours. il consider "Confucius and Confucianism."

In the Church of the Disciples of Curist the Rev. D. R. Van Buskirk will proach at the usual hours to-day. "Lessons from the Flowers" will be drawn this "Jonah's Voyage in the Whale" will be considered the aspects of fact or lable-which? In the Free Episcopal Church of the Reconciliation,

this morning and evening, Rev. E. S. Widdemer wi

"Is Our Country in Perily" is the topic that Rev. W. C. Steele will discuss this evening in South Third Street Methodist Spiscopal Church, Brookiyn, E. D., before the O. A. U. and the O. U. A. M., and member of the Grand Army of the Republic.

Rev. A. B. Brown will preach to the First Congrega tional Church, Morrisania, this morning and evening. The First Society of Spiritualists will be addressed to-day in their meeting house by Mra Nellie Brig-

Rev. A. J. Arnold will minister to the Anthon Memorial Church to-day at the usual nours, Ray, R Heber Newton, rector.

brate the cancelling of its debt of \$83,000 with appropriate services. Rev. J. S. Ramsay will congratulate

Rev. W. B. Hayden will discuss "The Great Gatnering of the Nations Foretold in the Prophets as Coming in the Last Days." In the Church of the Holy Spirit the Rev. E. Guil-

oert will preach this morning and evening.
"The Good Soldier; or, the Martial Virtues," a sermon for Memorial Day, will be preached this morning by Rev. W. R. Alger, in the Church of the Messiah. Rev. Dr. Ewer will officiate and preach at the regu-lar services to-day in St. Ignatius' Protestant Episco-

Charity toward the weaknesses of human nature is find it very hard to practise ourselves.
It is a good rule never to torget the kindly deeds

which others do to you, and nover to remember those you do for them.

If a man bocomes your friend all at once, not for any good reason, but apparently from caprice, the chances are that when his present mood is over he will all at once leave you.

There are troubles enough in the world without

Human bodies are sie foots,
For a' their colleges and schools,
That when he real tils perplex them,
They make enow themselves to yex them.

the witnesses declared that the Lord enlarged his vision to enable him to look through the keyhole and around a corner and see the prisoner mixing poison. That kind of religious faith is a little "crocked." Dr. Talmage can find more in the Bible than all the

ors of Princeton and tell what he finds in lan guage which they would flud it impossible to use. He told his people that Moses was afflicted with a lifelong nervous disease, caused by "that clip which he gave ment of the splean."

One impulse from a vernal wood May teach you more of man, Of moral cyll and of good, Than all the sages can.

Still, if the post had kept a corner grocery and trusted his customers up to the point of bankruptcy, and then asked them to save him by paying their little true inwardness of man.

If a man boastfully tells you that he is one of th

advanced thinkers of the day, and that the Bible is simply tolerated on account of the tender feelings of some old folks, you will find it safer to have his cash than his note. We have noticed that these people who are so very intellectual that they have outgrown the old-fashioned religion are very likely to have out-grown the old-fashioned honesty also.

Invention is still behind the most pressing needs of

the time. There is one direction in which it has done nothing, and until that gap is filled the world will remain a desert. It has given us the telephone, which ecables us to hear everything which everybody says. Now, Mr. Edison, you will de more for us than Moody and Sankey ever dreamed of doing if you will only give us a patent "shut-off," to be affixed to the ear, and green old age, and be delended against the exhausting appeals to publish original poetry, which is the efficient cause of early death in many newspaper offices, and the poor clergyman could smile serencly within himself as he put into his ears these invisible and invaluable insulators when called upon to listen to the interminable stories of family quarrels. He could sit like a wound-up automaton, smiling blandly at the right moment and making all the appropriate gestures, but hearing nothing. Yes, we are convinced that the inventive genius of the time has got on the wrong track. It is not that we want to hear us. A monument awaits the man who will enable us

Mr. Barnum has made a mistake at last; thes fanatical showmen always do. He has found a man with two heads on his shoulders, and the fact appears in large capitals on his bandbills, and, it is supposed, will prove a great attraction. But it is no lusus natures at all. Every young man can bear testimony that at some period in his life, generally on a moonlight night or in some convenient alcove in somebody's homestend, he has himself had two heads on his houlders. Unless a man has had that experience he is

greatly to be pitted. ble for Communism. It is the Nicese Creed and a belief in the Bible which is the fruitful source of all the ills to which flesh and soul are heir. If we would only give up this unreasonable orthodoxy, then teething and measies, mumps and dyspepsia would vanish from the world at once. If the little boy was not brought up in the follies of the Sunday school he tree in spring, and afterward-

Ciutch his little vest and wish . He had no apple ate.

at rather who is responsible for Mr. Frothingham? What a pur all our consciences are not as tender as that of the youthful truant who was overtaken by a hall storm, and who hurried home in terror and told his mother that God was swiul angry and had been frowing stones at him."

The Presbytery of the West have been passing resoutions against almost everything that young people like. They denounce theatres, balls and even summer seaside resorts. The difficulty with the latter, we suppose, is that the waves roll in on Sunday as of other days, and they don't like Sabbath "breakers." life, when, from unrequited affection, the world looks writing an ode to Death with the aid of the rhyming lictionary. Instead of taking hemlock, and so injuring is future prospects, he takes pen and ink, and in th tremendous strain of composition recovers his equi-librium. Middle-age, too, when under the affliction wife, desperately rushes into poetry as its only soluce. We have found a few lines of this sort, evilently written immediately after a catastrophe:-

'Tis hers to scourge a wretched man—
Lord help the man, I pray!
Whose home and iffe are both accursed
By a reciding wife this day.
Give me the measies, an aching head,
A tooth with two pittless nerves;
Give me a term in the county jail,
Give all that a felon deserves— Give me a term in the county juit,
Give all that a felon deserves—
Let the savage come with temahawk,
And spear, and scalping knile—
I dread thom not; but keep me safe
From the tongue of a scolding wife.

The controversy which is going on among the Bapase of intermittent religious fever. The fever is on ust now, but the chill will have its turn. If it is wrong to run horse cars to accommodate the poor it the rich. A compromise must be effected, and we suggest that of the little girl. Her boot buttons were off and her mother had scruples about sewing them on on Sunday. "Well, mother," said the young while you are putting the buttons on I'll pray." our friend, Mr. Johnson, once said:--isruddern, don't git so much 'ligion as to make yer unout little things dat dey am't get no time to 'tend to big ones. Now, my 'pinion is dat you muss either hab No use ob so much lippin' and ranglin' bout some thin' that's boun' to be so any how. I hav keep my eye open in dis matter, an' I hab 'bearved dat de bleased clergy fin' de moss fault wid dem hoss cars wat don't stop in front ob dere own church doors.
Don' yer see? Its allways 'rong fur dat odder misis' ter to hab any advantage ob dis yere minister. Dat kin' o' shoe pinches orful. Now, bruddern, take an ole man's advice. It'll pay you better in de long run to gib five cents to near de gospel preached dan to stay at home, an' fling yerself roun,' a grumblin' an' a frettin,' cos youre too good to ride au' it's too far to walk. Some folks is so 'ligious dat deys fraid ob chippin' off a little bit ob de Lord's day, and den ends by smashin' it all to pieces."

be demonstrated and nothing else. A host of average intellects are walking on stilts and imagining hemselves giants. They don't believe in Jonah because the story is old, and the hero died without being interviewed by a reporter; but they will awallow a whole school of whales if it comes under the head of modern science. One of these monster minds ively denying pretty nearly everything which most people are foolish enough to believe. the Quaker said mildly, "Friend,

thee has seen?" With a smile of superiority he re-plied, "Absolutely nothing." "Well, did thee or any of thy acquaintances ever see thy brains?" "Certainly not; but why do you ask?" "Oh, because the cannot believe thee has any if thee has never seen them, thee knows;" and then he added, significantly, "Thy arguement is, perhaps, stronger than thee

favored localities. Council is good, but it ultimates in an intolerance of other people's gifts; humility is better, and ends by unexpectedly winning the day. This is illustrated as follows:—

De big sunflower may rise above
De big sunflower may rise above
De modest 'tater vine,
An' brig about its Sunday clothes,
An' put on airs so the;
But when de winter howis around,
An' de snew lies at de doah,
De big sunflower, O! whar am he?
De 'tater hez de floah!"

BAPTISTS. THEIR NATIONAL CONVENTION THIS WEEK-GROWTH AND PRESENT CONDITION OF THE DENOMINATION -- MISSIONS AND EDUCATIONAL

tionally second to the Methodists in the United States. Their National Convention meets in days following in this month, in the church of which this city, is pastor. The delegates from all parts of the country will be hospitably ontertained by the Baptists of Cleveland. Life members of the several missionary and benevolent associations of the denomand churches are outilled and invited to attend. The several connectional institutions of the Church will hold their unniversaries in the same city and during the progress of the National Convention's meetings. The Publication Society, for instance, will hold its annual meeting in Cleveland on the opening day of the session, the Home Mission Society on Wednesday, 29th, and the Missionary Union, which attends to all the foreign work of the denom ination, will occupy Thursday and Friday of this week with its reports and deliberations. The Woman's Home Mission Society also will hold its first activersary on the evenings of Wednesday and Thursday next Delegates to all those anniversaries can travel

nature care for the pureous and altogethes so hopeless. The Home Mission Society has been carring more or less for the freedmen since 1805; but in 1800 the National Theological institute, Dr. Fulton's pet scheme for making H.pust ministers of all the eligible negroes of the South, was merged in the Home Mission Society, and has not occupied the same prominence in the Baptist mind and thought since as it did before. The Home Mission Board is made up of twenty men, who meet in this city every month to administer the trusts confided to their care, of which this institute is one of many. In 1809 the Baptists had a few elementary treatmen's schools which were largely supported by grants from the government Freedmen's Bureau. Through the wise and successful agency of the Home Mission Board these schools have been clevated into strong seminaries, and so increaged in humber that there are now eight of them in as many Southern States, their chief object being to educate the teachers and proachers of the emancipated race. The buildings which they occupy are -orth not less than \$255,000, and have been pand for by the Home Mission Board these schools for the six years obding in May, 1875, the number of students under the care of thirty-four leachers has been 1,050-more by nearly two hundred than in any provious year. The amount of money expended by the Home Mission Board for the benefit of these schools in the seven years ending May, 1877, was a fraction less than \$47,000. In the year now calling, May, 1875, the expenditures of the bioard in the Freedmen's department have only been afraction less than \$47,000. In the year now calling, May, 1875, the expenditures of the bioard in the same and prove students have enjoyed their opening than the home windless has been applied for the current support of the sensitive to the sensitive than the same than \$60,000, nearly the whole of which has been been believed the support of the sensitive to the sensitive than the support of the sensitive to the sensitive than the support of the

churches in other States. In the Western States the proportion of small churches is greater than in most of the Eastern States, but the proportion of ministers is nearly as large. In the other see 613 Baptist churches and 447 ministers; in Michigan. 324 churches and 288 ministers; in Michigan. 324 churches and 288 ministers; in Michigan. 324 churches and 289 ministers; in Wisconsia, 198 churches and 127 ministers, and in lows, 303 churches and 237 ministers, and in lows, 303 churches and 230 ministers. In all those States the proportion of small churches and 257 ministers, and in Massachusetts 200 churches and 257 ministers, and in Massachusetts 200 churches and 257 ministers. But the great wan of the flome and Foreign Mission Society is not men but means. In Massachusetts there are 200 Hapitat Churches and 257 organized ministers and a membership numbering 49,410, and yet 131 of these churches and 207 organized ministers and a membership numbering 49,410, and yet 131 of these churches and 207 organized ministers and a membership numbering 49,410, and yet 131 of these churches and 207 organized ministers and a membership with 206,300; followed to these chorches by baptism during the year now closing is 3,365, with a net gain of 1,591. Georgia takes the lead in membership, with 206,300; followed by Virginia, with 184,626. North Carolina, with 185,675; Kentucky, with 150,696. Of the Northera States New York leads, with 112,060, in benevolent contributions New York leads, with \$1,008,781, followed by Missachusetts, whose 49,410 Espitists, is credited with only \$176 90. In Illinois there are only four Baptist churches, with over 500 members. Three of these (one colored are in Chicago and one in Bloomington. Of the 948 churches in the State 363 have a membership of 50 and under, and quite a large number have less than 20. The average membership is 74 in Wisconsin there are 198 Baptists churches, 18, 500 country there are 1,048 associations, 23,098 churches, 14,596 ordained ministers, and 2,024 224 church incobers. T

Home Mission Society also will hold its first anniversary on the evenings of Wednesday and Thursday
next. Delegates to all those anniversaries on travel
from this city to Glevishad and return for \$10. During the current month the Lutheran Baptists held
ther. National Convention at Nashvilla Tenna, the
Woman's Baptist Rission Society of the West metales
at Indianapolis, Ind., and between this and the end of
June several State and district associations will gather
all over the satern section of the land. In this State
there are forty-dre such associations, axices of
which will hold their annual meeting during the
month of June. There are also Iwenty-six
Sunary school associations whose anniverseries will
run through June, Angust, September and December,
According to the consus of New York State, taken
three years ago, there were then within the bounds of
the State 6,230 church organizations, (A23 church
edifices, with sittings in them for 2,531,470 persons.
The value of the church property was estimated at
that time at \$117,597,150. Of this total the Baptists
to-day own \$13 charcens, valued at \$7,599,810, on
which there is a debt of only \$701,233. In those
churches they gather from Sabatia to Sabbit
112,310 church members. Those members and the
congregations that assemble with tuem paid during
they year 1571 for the support of public worship
trey \$100,937, while at the same time they conributed \$144,684 71 toward tenevion and missionperty \$100,937, while at the same time they conributed \$144,684 71 toward tenevion and missionperty \$100,937, while at the same time they conributed \$144,684 71 toward tenevion and missionperty \$100,937, while at the same time they conrobust opening the contributing to the treatury
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In their foreign work the Espisias have missions in Mexico (Montemorelos), in Italy, in China, in Bermal and in Japan. They are now sending a missionary expedition into the interior of Airrica, and astes and all and in Japan. They are now sending a missionary expedition into the interior of Airrica, and astes and all and in Japan. They are now sending a mission of the interior of Airrica, and astes and interior of Airrica, and astes and interior of the control Airrica, a route by which, secording to Mr. Staniey, they will meet with a much larger population than in any other direction. In Italy and Mexico the Espisias have been only moderately successful. Sentiment rather than sound sense has controlled the movements of their missionarios in Italy. They have built a chape it as Romeon in the site of the house of ludens, the Romeon in the site of the house of ludens, the Romeon in the site of the house of ludens, and have open division. The Soutners Espisias, and have open division. The Soutners Espisias, who have lately closed their annual session at Atlanta, Ga., nave also a mission in Rome. They have purchased property at a cost of \$25,000, on which they have paid \$20,000, and the balance, together with \$4,000 to repairs, they are now itsuly aching to here. At their recent convention they took up subscriptions amounting to \$7,000 for this chappe. The Bapitat Missionary Union and the Women's societies raised during the year just cook apactuage of the part of the size, and they are now the size, \$400. To their recepts, however, should be added \$47,301 rather \$45,57,23 for 1576-7. The appropriations for the year another to \$24,807, to that the Union Closes up the year in debt \$23,600 to the Politeation Society, of which \$90,000 is to be paid on the death of his son; \$30,000 to the Missionary Union & Society, of which \$90,000 is to be paid on the year had been applied to the society for the Rolledon Society, of which \$90,000 is property.

In their Chames mission at Swalow the Baptiss have 613 charets memoral and t

for missionary purposes there are about 300. The trail issues a books and other publications of the real issues is books and other publications of the real issues is books and other publication scale and a pages 18mo. The number of publications on their catalogue is 1,112. The German Baptists of this country sustain a Publication Society at Civeriand, Onto. This society was created at the Trinnial Conference held at Berlin, Ontarro, and at the head P. W. Birkel, the German Brestfren, and at the head P. W. Birkel, the German Brestfren, and at the head P. W. Birkel, who served as editor and secretary, and whose whole soul was in the work. For five years the society moved on slowify, publishing a paper every two seeks for the charches, and a monthly Sunday Locusville, Kr., othered to give the society a cash donation of \$2,000 on the condition that the German churches would raise an equal sum. This was done, and the money expended is heaving a lot; a house was reacted, presses, types and machinery were bought. See the control of \$2,000 on the condition that the German churches would raise an equal sum. This was done, and the money expended is heaving a lot; a house was reacted, presses, types and machinery were bought. See the control of the control

'Tis but a poor relief we gain,
To change the place and keep the pain. Not a few pastors do this, and after making a change are ready to exclaim with Job, "Oh, that I were as in months past !-"

AFRICAN METHODIST CONFERENCE. Although the Conference opened and closed re-ligiously yesterday the intermediate exercises did not savor very much of ploty, Rev. W. H. Ross, of Huntington, L. I., gave a note for \$130 borrowed money to Rev. R. M. Turner, of the New Jersey Conference, but has failed to pay the whole or any part thereof, and he was called to account for any part thereof, and he was called to account for his failure to pay and his equivocation concerning the matter. He was given thirty days to pay up, or take the consequences. Brother Ross let himself loose then on Rev. John Frisby, who was accused of lying and bearing fails witness against him in alleging that he (Ross) lived in a house of ill lame and that he was spirtually dood, and would kill any church and minister for whom he preached. After mutual explanations and recriminations a motion texouerate Brother Frisby was presented, to which Dr. Thomas offered an amendment to substitute the word "locate" for "excoverate," at the same time declaring his want of faith in Frisby and his purpose never to lorgive him. The amendment was lost and Frisby got another chance. Rev. E. B. Davis let his own charge in Amityville, L. L. to come to Brookiya to help Rev. J. B. Murray and his contumacious Metropolitan Massion—a secession from Fleet Street African Methodist Episcopal Church. L. was shown that Davis did not aid Murray alter Bishop Payne had publicly doclared the Mission and its pastor as without the control or memberahlp of the Conference. He was, therefore, forgiven. A resolution subsequently offered by Dr. Thomas indorsed the Bishop's action in disowning Murray and his people. But further trouble awaited Broburs Davis and Ross for contecting moneys for church purposes and appropriating the same to their own uses, and those charges, together with Brother Woodyard's case, were referred to a specie committee, Rev. R. L. Perry, a Baptist brother, was appointed a judge of the essays of the young munisters on Friday and yesterday he reported Rev. B. F. Alerdge as worthy of the first prize, 310, and Rev. J. M. King, of Washington Square Misches Church, Mr. Hutchings, of the history of Methodism in the United States, including its present status, its missions in all parts of the which he past himself Bahop Payne announced the interary studies of the cincuses for the consumy year to be the history of Davis Protects of matter. He was given thirty days to pay up, or take

PRESBYTERIAN GENERAL ASSEMBLY. Pritsnung, May 25, 1878.

Last night's session of the Presbyterian Genera

Assembly was consumed in considering the case of Rev. Dr. Miller, of New Jersey, suspended from the

at the end of the year of \$1,545 16; additions to the permanent fund, \$58,875 92.

The account of the Treasurer of the General Assembly shows a balance on hand of \$5,675 29.

The Committee on Reduced Representation reported, and Dr. Patterson submitted the recommendation presented a few days since.

MINISTERIAL MOVEMENTS.

The Rev. J. B. English, of Gloucester, Mass., is called to succeed Mr. Pentecest at Warren Avenue Church, Boston. The church at Waverly, Tiege county, N. Y., has secured Mr. B. G. Boardman, stedent at Madison University, as passor. The Rev. J. T. Sooley, of Massons, has accepted a call to Webstor, N. Y.
The Rev. R. B. Hull has closed his first year's labor

with the Tabernacie Church, of this city. During the year seventy-one have been baptized and fity-five have joined by letter. The contributions for benevalence were about \$6,000. The Church has no debt.

EPISCOPALIAN.

The Rev. Alfred M. Abel has resigned the rectorship of St. Luke's Church, Lebanon, Pa., and has accepted the charge of church work at Olympia, W. T. The Rev. J. R. B. Brooks has resigned the rectorship of St. Luke's Church, Seatord, Del., and accepted that of St. Peter's Church, Salisbury, Md. The Rev. J. A. Matthews has been compelled by ill health to resign his work at Jacksonport, Ala., and gone to Winons,

Matthews has been compelled by ill health to resign his work at Jacksonport, Ain., and gone to Winona, Miss.

The Rev. Charles H. Strong has accepted the rectorship of St. John's Churcu, Savannan, Ga. The Rev. Chandier Hare has been elected rector of St. Luke's Church, Lebanon, Pa. The Rev. L. C. Lance has been elected rector of Grace Church, Galesburg, Ill.

The Rev. Newman Hall, of London, writes from Kiblarney to Dr. Cuyler, of Brooklyn, that the Episcopshans whom he meets are sind of ignostabilishment and affirm that their Church has been already greatly improved by R. Let it apply to England now.

PRESUTRICIAN.

The Union Theological Seminary of this city is forty years has sent out 1,285 clergymen, 126 of whom are foreign missionari s.

Rev. Or. Duryea, of Brooklyn, has been obliged to suspend his public labors by resson of nervous prostration, the result of long continued and severe meanil work. His people have voted him a protragael leave of absence.

Rev. Dr. Cuyler, of Brooklyn, is going to Cali-

tration, the result of long continued and severe mental work. His people have voted him a protracted leave of absence.

Rev. Dr. Cuyler, of Brooklyn, is going to California on a three montus' leave of absence. He has felt the need of complete rest from his exhausting duties as paster of one of the largest churches in the Pre-byterian denomination. Rev. Mr. Pentecast will supply the pulpit for the present. The church building is to be thoroughly overnamed this sammer.

Congrecational.

Dr. Budington's Chinton Avenue Congregational Church, Brooklya, have voted him a vacation of four mouths, to be extended to six if he prefers, and to begin about Jane 1.

Dr. Stor's Church are building a mission chapet on Clinton street, near Third place. It is to be built of brick, and while of 5 by 46 feet. It is to cost about \$30,000, and as expected to be flushed by August 1.

Mr. William B. Ely, of the senior class in Union Seminary, Now York, son of the inte Alfred B. Ely, of Nowton, has received a unanimous call from the First Congregational Churcu and Society in Sal Francisco to become co-pastor with Dr. A. L. Stone.

Mr. Moody, in order to obtain rest, will go to Northfield, Mass., for the summer. Mr. Sankey will go to Conasset.

ROMAN CATROLIC.

Bishop Loughlin has pianned for another new parish in Brocklyn and has directed Father J. S. Duffy, late assistant of Rev. Dr. Freel, of St. Charles Borromeo's Church, but at present stationed at St. Joseph's, Pacillo street, with Father Corcovan, to organize a parounial section between St. Augustine's, St. Paul's and the Star of the Sea, where there is an immense and growing population, not very large and are St. Paul's and the Star of the Sea, where there is an immense and growing population, not very Lir at any point from Catholic churches, but which are likely to be greatly benefited by having a church in their centre from which they can draw all the spiritual and social, advantages conferred by a Catholic church and Catholic pastors. On Saturday, a week ago, the material for the temporary new church which Father Dully is now organizing at the corner of Hoyt and Sackett streets, Brooklyn, was faid on the ground. To-day he expects to be able to say mass in it. On hat Sunday he said mass in the pastoral residence. Father Dully is evidently losing no time. He has purchased a splendid site and as advantageous torms.

pastoral residence. Fatner Dully is evidently losing no time. He has purchased a spiendid site and at advantageous torms.

A mission by secular priests is at present progressing at St. Augustine's Charch, Pitth avesue and Bergen street, Brooklyn. It commenced last Sunday and will terminate next. The Rev. St. Malone will preach the closing sermon on "Persevorance." The week just closed was devoted to women exclusively; this week is for mon only.

The Pope is eignteen days older than Cardinal Metocoket, both having been born in March, 1810, the former on the 2d and the latter on the 20th.

\*\*Mathodist\*\* Episcopal Church, Philadelphia, will celebrate its seventy-seventh anniversary next month.

The Baitimore Prenchers' Meeting has memorialized the seneral Assembly of Maryland in behalf of a lossi option law for Baitimore.

A Methodist impressed has been on trial in Massachusetts for herey. He is "reperted to believe the second coming of Christ will occur this month." If the committee adjourned for a month his hermoneutics might become nearer orthods.

District conferences in the Kastern States have proved a failure. The New York dissrict holds only one a year and recently took steps for winding itself up in 1879. The Chemango district, Northern New York, has just finished its course and was buried deentiy. The only class of persons amenable to the jurisdiction of district conferences are local preachers, and quarterly conferences can just as well attend to them.

The Mount Lebanon Methodist Episcopal Church, N. J., will be dedicated next Wednesday. The dedi-

thom.

The Mount Lebanon Methodist Episcopal Church,
N. J., will be dedicated next Wednesday. The dedicatory sermons will be preached by Rev. Lawis B
Duan, D. D., and Rev. James R. Styan, A. M.

THIRTY-FOURTH ST. SYNAGOGUE BY REV. H. S. JACOBS.

The Rev. Henry S. Jacobs, minister of the Thirty ourth Street Synsgogue, preached vesterday from that we may apply our hearts unto wisdom."

served among conservative Habrew congregations to 'number" the seven complete weeks which terminate of the precept is detailed at length in Leviticus, xxil., 9-22; but as it is plainly limited to the Hely Land it might be questioned of what practical use is its liturgical preservation? He claimed that nearly all the biblical ordinances had a profound moral meaning, and that this "numbering

nearly all the biblical ordinances had a profound moral meaning, and that this "numbering of the Omer" was easentially of this character. Were Judaism, as is asserted by many of its detractors, only a thing of form and ceremony, it would on necessity long since have perished, leaving neither track nor trace of its former existence. But its spiritual purpose has kept it alive amid many adverse circumstances and enabled it to withstand unnumbered storms. Tempers have riven all around, but left it wonderfaily undestroyed. It yet rears its triumphant need like some noble monument which seems endowed with a power partaking almost of immortality.

The spiritual meaning of the numbering of the Omer must be discovered in the words of the text, which offers us one of the most beautiful and profitable moral lessons.

THE BIBLE THE SOURCE OF MORAL PHILOSOPHY.

The world has seen the rise and fail of many systems of philosophy. Hypotheses which have taxed the ingenity of man and given evidence of the prolificness of human thought have appeared, darking for a time with their meretrictous spiendor, and thee have vanished into the night of oblivion. It has been different with the wisdom which the inspired book has taught to man, for it has put to mane all the faise speculations which, in their time, have claimed to be the head and front of all knowledge. The Bule has been the source of a moral philosophy which has proved itself true under all circumstances and eventual development will ever overthrow. It recognises the evanescence of eachly hite, its plans and its merchantries, and which no mental progress or intellectual development will ever overthrow. It recognises the evanescence of eachly hite, its plans and its merchantries, and it bids hope aspire to the certitude so immortaity. It tells us how to value life aright, how to use its advantages, how to make its aims worthy of intelligent and responsible beings. It instructs us how to live in order that we may know how to die, when it counsels as "ao to number our days tha

to use its advantages, how to make its aims worthy of intelligent and responsible boings. It instructs us how to live in order that we may know how to die, when it counsels us "so to number our days that we may apply our hearts unto whadom."

JUMINE NOT ASCETICIM.

I do not ask you, continued the prescher, to understand Judaism as requiring ascercism. No, it recognizes man with all his human needs and human latings. It does not demand, on the one hand, social irolation or gloomy piety (if that be piety, indeed) Netther, on the other hand, does it sountenance a life given over to pleasure or marred by the induigence of passion. We must live for God and for maskind, with God and with mankind. Every moment abused is a crime, for every moment may be a bessing it justly employed.

I would to-day litustrate this lesson, said Mr. Jacobs, by a noble example, lett by one who has recently passed away, but whose truly religious life should be a story and an example for the young. The Roy. S. M. Isaacs cannot be regarded in a restricted congregational light. This would be suijust, for his name has become a part of the history of American Judaism, and as such his memory belongs not to any one congregation, but is the common property of all, which they may fittingly rever. He was a representative man in Israel. Strongly national in his character, of pure and unsificated piety, of sturdy integrity, of a strict conscientiousness, we can hold him up to the rising gone oration as a worthy example or all that is good and hobble. He knew the God of his fathers, and be found his purest satisfaction in waising in His lear. He recognized Judaism as a religion of practice, as one which taught high and truth, love and coarties, the fathers, and be found with the high that he held hely, are justly rorgotten. Let, then, his deeds instruct you, his name be cherished in your hearts. Let his consistent conception of Jewin duty guide you as it apeaks to you, even from the grave, in tones of common series. "Learn so to number your days that y Rev. Dr. Miller, of New Jorsey, suspended from the ministry for publishing a book containing heretical doorlines. Rev. Dr. Studdiford read from Dr. Miller's book, showing wherein it conflicts with the confession of faith.

Rev. Dr. Duffield, in an able argament, maintained that Dr. Miller could not hold his present views and at the same time fill a pulpit in the Prastyterian Church. The concluding sduress was delivered by Dr. Miller's appeal from the Synod of New Brunswick should be sustained, which resulted—"Not to suntain," 274; "to sustain in part," IS, and "to sustain," 3.

After announcing the result the Assembly adjourned until nine clouck this morning.

At this morning's session the minutes of synods were submitted and approved.

Rev. Dr. Maithews, of New York, presented the roport of the Commissioners to the Edinburgh Council. The Council was attended by 333 representatives from lorty-nine churches, all of which agree in holding the Prastyterian policy and the Calvinistic system of doctrine.

The Finance Committee reports a balance on hand